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as to raise questions of relationship. Angass is "itself either the original or a variation of a group of dialects which are spoken by the neighboring tribes of the Montoils, Thal, Chip, Ankwe, Sura, and Mushere. . . . In very many essential words, but more especially in its construction it bears a very great similarity to Hausa, which leads to the fair inference that the latter is derived from Angass; for so far as we at present know, the Angass and its varieties are indigenous, whereas the Hausas are immigrants. . . . I should like the opinion of those whose knowledge of Hausa is more intimate than my own—if I am correct then Hausa is a negro and not a Hamitic language." Much of the author's purpose is to propound his views in this direction. In so far as this book is a manual, it is about evenly Grammar and Vocabulary.

FREDERICK STARR

## INDONESIA

*The Pagan Tribes of Borneo.* By CHARLES HOSE and WILLIAM McDougall. Appendix by A. C. HADDON. 2 vols. London: Macmillan, 1912.

These two volumes are the result of the combined efforts of Dr Hose, who was for twenty-four years connected with the government of Sarawak as Resident Magistrate, and of Dr McDougall, a member of the Cambridge Anthropological Expedition to Borneo.

Dr Hose's duties necessitated constant intercourse with the natives and frequent long journeys into the interior. That he made the most of his opportunities to observe and record the life of the natives is evidenced by these volumes. In them he has preserved for us an excellent record of the daily life, social systems, methods of warfare, crafts, decorative art, ideas of spiritual existences and practices arising from them, and has also given a short treatise on myths, legends, and stories. In addition there are summarized, in three excellent chapters, the chief features and incidents of the geography, history, and government of Borneo. More than two hundred plates of unusual excellence and interest, as well as many drawings and maps, aid the reader in following the descriptions.

The authors separate the population into two great divisions,—the Mohammedan or Malay and the Pagan. The first, which they consider a very heterogeneous group with a foreign culture, is mentioned only incidentally to bring out its influence on the interior tribes. The Pagan people are said to number about two million and are placed in six principal divisions by reason of physical type, language, traits of culture, dress, and the like.

These divisions are:—

- (1) The Sea Dayak or Iban, who speak one language.
- (2) The Kayan, with a single language.
- (3) The Kenyah, with many dialects of a single language.
- (4) The Klemantin. This division holds about one half the total population, and comprises many diverse groups which vary considerably among themselves in language and customs.
- (5) The Murut of North Borneo, who resemble the Klemantin.
- (6) The Punan, made up of small nomadic bands, the language of which is apparently related to the Kenyah and Klemantin.

These are held to be natural divisions, each one of which presents certain peculiarities or "group marks" which make it possible to assign the majority of individuals to their proper places. However, there appears to be no great difference in their physical characteristics. A considerable amount of variation is observable in the members of each, yet the same variations are found, to a greater or less extent, in each; such for instance as the common occurrence of wavy or curly hair, the Mongoloid type of eye, or the occasional individual who closely approximates the European type of features.

Much attention is given to the probable origin of these Pagan people, and the authors have not hesitated to formulate a theory as to the ethnic affinities of all the principal tribes, although they admit that the basis on which it rests is slight. Briefly stated, their opinion is as follows: it is possible but not certain that, in the remote past, Borneo was inhabited by Negrito, or pigmy blacks; that at a time before Borneo, Java, and Sumatra were separated from the mainland, that part of the world was inhabited by members of the Indonesian race, who were then in a state of culture similar to that of the present-day Punan. These Indonesians are supposed to have resulted from the contact and blending of Caucasian and Mongoloid stocks in the southeastern corner of Asia (vol. II, p. 227). When Borneo was separated from the mainland a part of this stock was cut off, and it is from them that the Punan, Kenyah, and Klemantin are descended. At a much later period the Kayan reached the southern coasts of Borneo and began to penetrate toward the interior by following up the river courses. It is thought that these people represent a part of the Indonesian stock which remained in the region of the Irrawadi; there through the southward drift of peoples from China they received fresh infusions of Mongoloid blood and thus became much more Mongoloid in character than their kinsmen who were cut off in the Islands. During many centuries they moved slowly toward Borneo by

way of Tenasserim, the Malay peninsula, and Sumatra, learning or developing during this time the culture characterized by the cultivation of rice on burned land, the building of long houses, the use of boats, and the working of iron. Upon their arrival in Borneo they became the distributors of this culture to the tribes with whom they came in contact.

These important deductions are based on the historic movements of the Kayan people; on the traditions that they came across the sea and have recently reached their present locations by movement from the south; on the fact that the Kayan still make long journeys by water; and finally on alleged affinities in respect of physical characters and culture with the Karen, Chin, Kakhyen, and Naga, who are considered as the surviving branches of the original Indonesian population in southeastern Asia. These affinities are gathered from descriptions which are admitted to be meager and unsatisfactory, and which present quite as many radical divergences in culture as they do similarities.

It may well be that the population not only of Borneo but of all Malaysia came originally from southeastern Asia, but it appears to the reviewer that the attempt to connect the Kayan definitely with any tribe or set of tribes now living in that region is, at best, little more than an interesting speculation. Using the same material it would be equally easy to prove their relationship with nearly any of the more advanced of the pagan peoples of the Philippines, while a very good case might be made out for certain peoples in more distant lands.

The Murut tribe is held to be made up chiefly of immigrants from the Philippines or from Annam. This belief is based chiefly on the fact that their system of agriculture involves irrigation, the use of the water buffalo, and the raising of two crops a year on permanent fields; also on the absence of any axe or blow-pipe.

Here it should be noted that there is considerable evidence that the use of irrigated fields is not of great antiquity throughout the Philippines; also that the Borneo type of axe and the blow-pipe are found in several widely separated districts of the Philippine Islands.

The Sea Dayak, or Iban, are regarded as "Proto-Malays" who came into the southwestern corner of Borneo at no distant date. In the main they were brought from Sumatra by Malay pirates, who enrolled them as fighting men.

In addition to the above, there have probably been numerous minor invasions such, for instance, as the Javanese-Hindu and Chinese.

In the closing paragraph of this section, the authors re-affirm their belief that the Indonesian stock was largely Caucasian, and that the Kayan,

of all the Indonesians, have preserved most faithfully the ancient system. In support of this theory they attempt to show that the religious beliefs, the system of divination and of augury by the entrails of sacrificial victims strangely resembles, even in many details, the corresponding system practised by the Romans. Not content with this speculation they call our attention to the fact that the term *Bali*, which to the Kayan denotes anything sacred, is of Sanskrit derivation; that the name of the bird most used in augury is *Flaki*, thus bearing a suggestive resemblance to the German *Falke*, and the Latin *falco*; finally the Kayan for "omen" is *amau* which is strikingly like the Latin (p. 256).

We have here an interesting theory or set of theories which may lead to profitable discussion, but for the moment it must be admitted that the conclusions are based on doubtful and exceedingly speculative material.

The balance of the work is of quite a different character, being based on careful observation.

The first part of Volume II contains minute descriptions of the belief in spirits, the soul, animistic beliefs, the practice of magic, spells, and charms. This material is analyzed in connection with the chapters on social organization, to discover if there is any evidence that a totemic system once flourished among these tribes. Certain customs which suggest totemism are discovered, such, for instance, as the refusal to eat an omen animal, the slaying and eating of certain animals only when accompanied by religious rites, the myth told by one community which claims to be related to the crocodile, the setting up of images of the hawk and crocodile before the house, and the belief that the soul of man assumes the form of some tabooed animal. The authors have found explanations for these customs and beliefs, and are inclined to reject the idea that they are vestiges of a once fully developed totemic system. However, they find in the *ngarong* of the Iban, which in many cases is hardly distinguishable from a fetish, "a very natural and possible mode of origin of totem worship" which is here prevented from development by the agricultural habits, the addiction to war and head-hunting which necessitates strict subordination of each community to its chief and to the prevalence of a belief in a supreme being (p. 113).

The methods and weapons of warfare receive careful attention, as does the custom of head-hunting. This custom is thought to have been introduced a few centuries ago by the Kayan from whom it spread to other tribes. Two theories for its origin are offered: one is that it arose from the extension of the custom of adding human hair to the sword hilt and to the shield, to complete the terrifying representation of the human

face. The second possibility is that it arose out of the custom of killing slaves on the death of a chief, in order to provide servants for him on his journey to the other world (p. 191).

In view of the wide spread of the custom of head-hunting and human sacrifice, not only in Borneo and the islands to the south but also in the Philippines and Formosa, it does not appear likely that it is a recent introduction through the Kayan or any single tribe; neither does it appear to be of such simple origin as the authors suppose. The explanations offered are only two of several possible motives, such, for instance, as the gratification of certain spirits who are thus induced to grant success in war, bounteous crops and the like; blood revenge, and the desire of warriors to be known as brave and successful members of their class.

The evolutionary scheme of Dr Haddon is closely followed in the fifty pages devoted to a description and analysis of the decorative designs found in tattoo, beadwork, woodwork, and painting.

Following a careful review of the moral and intellectual peculiarities of the tribesmen, the authors take direct issue with those who attempt to exhibit the mental life of savage peoples as profoundly different from our own. On page 222 we read:—

We have no hesitation in saying that, the more intimately one becomes acquainted with these pagan tribes, the more fully one realizes the close similarity of their mental processes to one's own. Their primary impulses and emotions seem to be in all respects like our own. It is true that they are very unlike the typical civilized man of some of the older philosophers, whose every action proceeded from a nice and logical calculation of the algebraic sum of pleasures and pains to be derived from alternate lines of conduct; but we ourselves are equally unlike that purely mythical personage. The Kayan or the Iban often acts impulsively in ways which by no means conduce to further his best interests or deeper purposes; but so do we also. He often reaches conclusions by processes that cannot be logically justified; but so do we also. He often holds, and upon successive occasions acts upon, beliefs that are logically inconsistent with one another; but so do we also.

The work closes with a detailed study of the physical characters of the races and peoples of Borneo by Dr A. C. Haddon. His conclusions agree, in the main, with those mentioned earlier in this review. Special emphasis is laid on the observation that the Bornean peoples may be of more complex origin than earlier generalizations suggest.

FAY-COOPER COLE